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SHERLOCK'S
PARAPHRASE
OF THE
CHURCH CATECHISM

41.

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THE
PRINCIPLES
OF
HOLY CATHOLIC RELIGION:
OR, THE
CATECHISM OF THE CHURCH OF ENGLAND
Paraphrased;
THE OBJECTIONS AGAINST IT ANSWERED;
WITH SHORT PRAYERS FOR THE MORNING AND EVENING
ANNEXED.

BY RICHARD SHERLOCK, D D.
RECTOR OF WINWICK IN LANCASHIRE.

A NEW EDITION.



OXFORD:
JOHN HENRY PARKER.
MDCCCXLI.



THE
PRINCIPLES
OF
Holy Christian Religion :
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Paraphrased ;

The Objections against it answered ;
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By *RICH. SHERLOCK, D.D.*
Rector of *Winwick in Lancashire.*

The Eighteenth Edition.

*Let us hold fast the profession of our Faith
without wavering, Heb. 10. 23.*

L O N D O N,

Printed by *W. Horton*, for *Luke Meredith*,
at the *Star* in *St. Paul's-Church-Yard*,
1699.



EDITOR'S PREFACE.

SOME account of the Author of the following Paraphrase, who lived in the seventeenth century, and was connected with the primitive good Bishop Wilson, has appeared in a recent edition of another production of his pen, which, like the present, though they both formerly underwent many impressions, had become very scarce. Of the Treatise alluded to, entitled "The Practical Christian," I am desirous here to speak a word in its praise, and to observe how calculated are its contents to promote the cause of genuine religion. He who has met with the work, will be unwilling not to possess and make his companion a manual so conducive to advancement in the ways of a true piety and an exemplary conversation of life. To the merits of the present little work we have the suffrage of the celebrated Dr. Hammond, (vide p. 11,) and the additional

testimony accruing from repeated editions^a. In the one publication we are provided with a Summary of Christian Doctrine, wherein is laid down the knowledge of what we are to believe, and to perform ; in the other, which makes a suitable accompaniment, we are led on to a corresponding observance of our ascertained obligations, and duly instructed in the means and furtherances towards a high standard of Christian excellence.

The Author was not insensible of the mischiefs of religious divisions^b, an evil no less to be deplored in the present times than it was in his day. The Apostolical rule of "not building upon another man's foundation," (Rom. xv. 20 ; see also 2 Cor. x. 15,) is alike, wherever there is a prospect of succeeding in the work of separation, unscrupulously violated. To "them that are without," "who went out from us," (1 Cor. v. 12 ; 1 John ii. 19,) is the following passage from the last publication of the present learned Bishop of Llandaff, with much sincerity and in the love

^a Dr. Sherlock's Paraphrase in the course of a few years reached nineteen editions.

^b The confession of such a person as Richard Baxter is worthy of note;—"I am much more sensible of the evil of Schism, and of the separating humour, and of gathering parties, and making several sects in the Church, than I was heretofore. For the effects have shewn us more of the mischiefs."

of truth, subjected to their careful and unbiassed consideration : also it may be not unuseful in an age of proselytism, for the confirmation of their better principles, who “ hold the faith in unity of spirit, and in the bond of peace.”

“ Can any single authority be produced, either from Scripture, or during the *first three centuries*, for a departure from the rule of the Church—for a violation of its unity—for a choice of leaders by whose names the several portions of Christ's disciples should be distinguished ? This is *my* challenge to the Dissenters of the present day. As Bishop Jewell openly declared to the Romanists, that he would subscribe to their creed, if they could produce one single authority, from Scripture or antiquity, for any of the false doctrines which they held ; so do I now say to the Dissenters from the English Church, of whatsoever denomination, that if they can produce one Scriptural proof, or one authority from the Fathers of the Church during the first three hundred years, for self-constituted teachers, for renunciation of Episcopal rule and order, for falling into sects, each with its peculiar title and its favourite leader, I will cease to complain of them for disturbing the peace and harmony of Christ's Church—I will admit that they are *not* disobeying the last dying

injunction of their Saviour, when He prayed intensely for the unity of His Church—that they are *not* fulfilling His sad prophecy of the discord and strife which, through the agency of Satan, would spring out of the gospel of love—that they are *not* sowing hatred in His field—that they are *not* rudely trampling down His vineyard, and opening its fences to the inroad of the common enemy. But until this authority is produced, I must continue to raise my voice in my Master's service, against all who resist His word."—Bp. Copleston, on False Liberality, &c. pp. 91, 92.

The Preface to the Paraphrase contains some good general remarks on the benefits of the catechetical mode of imparting instruction: the Paraphrase is brief and perspicuous, sound and sensible, replete with good matter. The objections of the sciolist and captious impugner are satisfactorily replied to in their attacks against parts of the Catechism. From the refutation of them here given, the modest and equitable reader may learn to acquiesce in the general persuasion, that cavils and doubts, whether original, or, what is commonly the case, old ones often refuted but presented, so as to take with the unwary, in a new guise, brought against our Church, her doctrines and discipline, her formularies and services, her

rites and ordinances, admit of a fair solution, be they alleged by those who understand not what they affirm, or by those, in the spirit of contentiousness, who have evil will at Sion.

The several Prayers which complete these pages, form a useful appendage, and are equal to any of the kind that have since appeared, breathing a spirit of fervent and rational piety: they are sententious, varied in their matter, and comprise the petitions needful to be offered up upon the subjects on which they are employed: they are peculiarly adapted for his use who is a loyal subject and a sound member of the Church, and they remind us by their conciseness of the Collects of our Liturgy.

Thus much remains only to be added by way of suggestion: that the reader, in order to a full conviction of the truth of the positions he meets with, would do well, as he peruses the book, to consult the Scriptural references on which are based its proof and authority. To the good resulting from such a procedure the Editor can himself bear witness, since, in order to a correct impression, he has carefully verified the references to Holy Writ throughout. These are both copious, and will be found to be well selected and appropriate, bearing conclusively upon the points

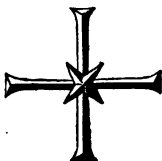
which they are intended to substantiate, and giving at once to our excellent Church Catechism, together with its exposition, its due weight and sanction.

It is a recurrence "to the Law and to the Testimony;" (Isa. viii. 20;) it is a readiness of citation from the sacred Oracles, in their just and legitimate application, that gives to a system of divinity its highest and complete warranty.

T. F.

DUCKLINGTON RECTORY.

1841.





THE PREFACE,

**TOUCHING THE NECESSITY OF CATECHIZING; THE
AUTHORITY, USEFULNESS, AND GENERAL HEADS OF
OUR CHURCH CATECHISM.**

As all tender-conscienced men do sadly lament the manifold sects, divisions, and various opinions in religion amongst us: so all wise and prudent persons do withal consider and observe the causes thereof; that such disorders and confusions may be remedied and prevented.

And the greatest cause of so much giddiness in the minds of men, why so many "waver like a wave of the sea, driven to and fro with every wind of doctrine and tossed^a," is for want of a good bottom or sure foundation to stand upon; which consists in being well catechized, or thoroughly instructed in the principles of the holy and true religion.

There is no want of preaching or hearing sermons, nor can this be the source and original of so much inconstancy in religion; (it may be the

^a James i. 6; Ephes. iv. 14.

cause of ignorance but not of error) since we see by experience that the most fickle and giddy people are commonly the most eager hearers of many sermons and several preachers; and what is the reason, but that such sermons as men ordinarily hear, being not first well catechized, render their minds like a ship without ballast which cannot keep a steady course, but tosses, rolls, and tumbles, and is by every gust of wind overthrown?

For preaching without catechizing first, is as if a man should go about to build a house without a foundation, which can prove no other but some castle in the air; or as if we should think to be perfect men, and never pass through the state of infancy and youth^b; or as if sucking infants, instead of milk should feed upon strong flesh, and this too often raw and indigested also.

Hence it comes to pass that there are so many,
1. Upon whom that prophecy of Isaiah is fulfilled. "By hearing ye shall hear and not understand, and by seeing ye shall see and not perceive^c:" and that of St. Paul also, "Ever learning, and never able to come to the knowledge of the truth^d."

Hence, 2. So many become "wise in their own conceits^e," who really are but fools in the knowledge of saving truth, who "wax vain in their imaginations, and their foolish hearts are darkened^f" through the glimmerings of conceited knowledge; who will take upon them to talk of this and that point of religion, argue against such and

^b 1 Cor. iii. 2; Heb. v. 12, 13.

^d 2 Tim. iii. 7. • Prov. xxvi. 12.

• Matt. xiii. 14.

^f Rom. i. 21, 22.

such doctrines and practices of the Church, "desiring to be teachers of the law, and yet understanding nothing of what they say, or whereof they affirm^s."

Hence, 3. It is, that the holy word of God, which is in itself, rightly understood, the pure fountain of truth, is made by many uncatechized, unprincipled men, the very sink of errors, being misinterpreted and misapplied to the maintenance of false opinions, and even doctrines of devils.

Whereas, undoubtedly, were there a sure foundation laid in the true, and thorough understanding of the principles of Christianity, there could not be possibly either so much ignorance and blindness besotting the minds of men, so much giddiness and wavering in religion, or so much abuse and wresting of Holy Scriptures to the ruin of souls: for holding fast the foundation, the mind of man, "like a house built upon a rock^h," stands firm against the shock of every temptation, and is "not tossed to and fro with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceiveⁱ."

For the practice therefore of this duty of catechizing, we have many both commands and examples in Holy Scripture; see amongst many others, Genesis xviii. 19; Deut. vi. 6, 7; Psalm xxxiv. 11; and Psalm lxxviii. from the first to the eighth verse; Prov. xxii. 6; 2 Tim. iii. 14, 15.

^s 1 Tim. i. 7.

^h Matt. vii. 24.

ⁱ Ephes. iv. 14.

SECT. II.

The great necessity and usefulness of being well catechized being thus apparent, and by all wise and knowing men considered, hath occasioned the penning and printing of several Catechisms ; many of which though they may be good in themselves, and useful in their kind, yet none of them are to be ranked with, or to be esteemed of equal authority and usefulness with our Church Catechism : because,

1. It is not of private but public authority, and consequently to be preferred before all others, as much as the Laws and Statutes of a National Council before the conceptions and dictates of private persons.

2. For the maintenance of unity in the faith^k, it is necessary that there should be one common "form of sound words^l," which all should "hold fast," and stick close unto ; that as we are all members of one Church, (or should be so at leastwise) so we should all stand upon one ground, be built upon one foundation, and steer our course towards the land of promise in one and the same bottom.

3. There is no other Catechism can be more exact and complete, more beneficial and useful, than this of our Church : which will appear by considering the order and general heads thereof.

SECT. III.

And first, to prevent the general objection which is made against this and all other

^k Ephes. iv. 3.

^l 2 Tim. i. 13.

Catechisms; it is confessed that the holy word of God, or the inspired writings of the Prophets and Apostles, are the ground and foundation all holy and true religion is built upon: "We are built upon the foundation of the Prophets and Apostles^m," &c.

But because the Holy Scriptures are both spacious and difficult, containing many things, some more, some less, necessary to salvation, and both these intermixedly and diversely delivered, here and there respersedⁿ in several books and chapters, and expressed both by way of command and counsel, of exhortation and admonition, of promise and threatening, of history and example, under many metaphors, types, and allegories, which render them both hard to be understood aright, and as hard to be rightly distinguished and reduced to their several heads, for the more clear understanding and firm memory thereof: therefore it seemed good to the wisdom of the ancient Fathers of the Church, to reduce the pith, sum, and marrow of all saving doctrine contained in the Scriptures under so many several ways of expression, to four several heads, viz. 1. The Apostles' Creed, 2. The Ten Commandments, 3. The Lord's Prayer, 4. The Doctrine of the Sacraments. To one of which four general heads, all that the whole book of God contains absolutely necessary to salvation is reducible. For,

1. All that we are bound to believe, in general and in the gross, is summed up in twelve Articles

^m Ephes. ii. 20.

ⁿ dispersed.

by the Apostles or Apostolical men, and is commonly known by the name of the Apostles' Creed : and that is the object of our faith, and a little breviary or sum of the Gospel.

2. All that we are bound to practise and obey is enjoined in the Ten Commandments : and that is the rule of our life, and the epitome of the Law.

And these are the two parts of holy religion, faith and obedience : faith, which the Gospel requires ; and obedience, which the law exacts : which obedience is also called charity or love^o ; for love is the fulfilling of the law, therefore St. Paul reduceth all religion to faith and love^p.

But because we can neither believe nor do any thing as we ought, without the divine grace assisting us thereunto ; therefore God hath ordained and commanded unto us the use of Prayer and of the Sacraments, as the means and conveyances of His graces into our souls, to enable us both to believe in Him, and also to love and obey Him in a manner holy and acceptable unto Him.

3. Therefore the next general Head of Catechism is the Lord's Prayer, as the sum, pattern, and perfection of all prayer and devotion.

4. And the fourth and last head, is the doctrine and use of the Sacraments : the ground and reason whereof is briefly this : all those things which concern the good of our souls are, according to the nature of the soul, spiritual, divine, and invisible,

• Rom. xiii. 10,

p Gal. v. 6 ; 2 Tim. i. 13.

and so are not easily conceived by our frail understandings, which apprehend not but by organs of sense : therefore God hath been pleased mercifully to ordain certain outward visible elements, to signify and seal His inward invisible graces unto our souls, and to be pledges to assure us thereof : and these are Baptism and the Lord's Supper.

And upon these four general heads all the several questions in the Catechism besides do depend ; either, 1. By way of introduction, shewing when, by whom, after what manner, and by what means we became Christian ; with the great benefits and general duties of Christianity, and our obligation hereunto by solemn vow and promise when we were baptized : or, 2. for the connecting and joining of these generals together by a fit method for memory's sake : or, 3. For the more clear and full understanding of each of them ; as will further appear in the several Questions and Answers ensuing.

“ Open mine eyes, O Lord, and enlighten my mind, that I may both see and rightly understand the wondrous things of Thy Law, and carefully frame my heart and all the actions of my life thereafter, through Jesus Christ our Lord. *Amen.*”







THE CATECHISM.

THOSE PASSAGES WHICH ARE EXCEPTED AGAINST, AND ANSWERED IN THE POSTSCRIPT OF THE PARAPHRASE, ARE THUS NOTED *.

Master.

* What is your name ?

Scholar.

N. or M.

Master.

* Who gave you this name ?

Scholar.

* My godfathers and godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Master.

* What did your Godfathers and Godmothers then for you ?

Scholar.

They did promise and vow three things in my name.

First, that I should forsake [*renounce*] the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.

Secondly, that I should believe all the Articles of the Christian faith.

And thirdly, that I should keep God's holy Will and Commandments, and walk in the same all the days of my life.

Master.

Dost thou not think that thou art bound to believe and do as they have promised for thee?

Scholar.

Yes verily : and by God's help so I will. And I heartily thank our Heavenly Father, that He hath called me to this state of salvation through Jesus Christ our Saviour. And I pray [*unto*] God to give me His grace that I may continue in the same unto my life's end.

Master.

Rehearse the Articles of thy Belief.

Scholar.

I believe in God the Father Almighty, Maker of Heaven and Earth : And in Jesus Christ, His only Son, our Lord, Which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate ; was crucified, dead and buried : He descended into hell : The third day He rose again from the dead : He ascended into Heaven, and sitteth on the right hand of God the Father Almighty : From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost : The Holy Catholic Church : The Communion of Saints : The forgiveness of sins :

The resurrection of the body : And the life everlasting. *Amen.*

Master.

What dost thou chiefly learn in these Articles of thy Belief?

Scholar.

* First, I learn to believe in God the Father, Who hath made me and all the world : Secondly, in God the Son, Who redeemed me and all mankind : Thirdly, in God the Holy Ghost, Who sanctifieth me and all the elect people of God.

Master.

You said that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments : tell me how many there be.

Scholar.

Ten.

Master.

Which be they ?

Scholar.

The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which hath brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

Lord have mercy upon us, and incline our hearts to keep this Law.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in Heaven above, or in the earth beneath, or in the water under the earth : Thou shalt not bow down to them nor worship them : for I the Lord thy

God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me and keep My Commandments.

Lord, have mercy upon us, &c.

III. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh His Name in vain.

Lord, have mercy upon us, &c.

IV. Remember that thou keep holy the Sabbath day. Six days shalt thou labour and do all that thou hast to do, but the seventh day is the Sabbath of the Lord thy God : In it thou shalt do no manner of work, thou, and thy son and thy daughter, thy man-servant and thy maid-servant, thy cattle, and the stranger, that is within thy gates : For in six days the Lord made Heaven and earth, the sea, and all that in them is, and rested the seventh day : Wherefore the Lord blessed the Sabbath day and hallowed it.

Lord, have mercy upon us, &c.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

Lord, have mercy upon us, &c.

VI. Thou shalt do no murder.

Lord, have mercy upon us, &c.

VII. Thou shalt not commit adultery.

Lord, have mercy upon us, &c.

VIII. Thou shalt not steal.

Lord, have mercy upon us, &c.

IX. Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, &c.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these Thy laws in our hearts we beseech Thee.

Master.

What dost thou chiefly learn by these Commandments?

Scholar.

I learn two things; My duty towards God, and my duty towards my neighbour.

Master.

What is thy duty towards God?

Scholar.

My duty towards God is, To believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, with all my strength: to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life.

Master.

What is thy duty towards thy neighbour?

Scholar.

My duty towards my neighbour is, to love him as myself, and to do to all men as I would they should do unto me: to love, honour and succour my father and mother: to honour and obey the King and his Ministers: to submit myself to all

the sanctified Womb of the blessed *Virgin Mary*¹; that He was *born* of her; that He *lived* a most holy life^m; and by His *Doctrine* and *Example* guided and directed us in the way to Heavenⁿ.

That He *suffered*^o for our sins many grievous and bitter things *under Pontius Pilate* the Governor of *Judæa*; that He was by his command *crucified*^p, or the several parts of His body were stretched out upon the Cross as upon a Rack, and nailed thereunto, to His unspeakable torment, until through the violence of His pangs He gave up the ghost; and being *dead* was also *buried*^q, to manifest the reality and truth of His death.

That *He descended into hell*^r, vanquishing both the first and second death, and him who had the power of death, that is, the Devil, and all the spirits and powers of darkness. That *He rose again the third day*^s, thereby declaring His victory over death, and over all our ghostly enemies.

That having accomplished the great work of our Redemption, He again *ascended into Heaven*^t, from whence He came down: that He *sitteth at the right hand of God*^u, reigneth as *King* over all, and intercedes for all them that call upon God in His name.

¹ Luke i. 31, 35; ii. 7; Gal. iv. 4. ^m John viii. 46.

ⁿ Tit. ii. 11, 12. ^o 1 Pet. ii. 21; iii. 18; iv. 1.

^p Matt. xxvii. 26.

^q Matt. xxvii. 50, 60; Phil. ii. 8;

1 Cor. xv. 3, 4.

^r Eph. iv. 9, 10; Col. ii. 15; Heb. ii. 14;

Rev. i. 18; xx. 14; Psalm xvi. 10.

^s Acts x. 40; v. 30; Rom. xiv. 9; Col. i. 18.

^t Luke xxiv. 51; Acts i. 9; Eph. iv. 8, &c.; Heb. vi. 20.

^u Mark xvi. 19; Col. iii. 1; Phil. ii. 9, &c.; Rom. viii. 34.

And that *He shall come again at the last day to judge the quick and the dead*^x, and render to all men according to their works^y.

Quest.

What use are you to make of this second part of your Creed ?

Answ.

That I therefore put my trust only in the *mercies*^z of God through the *merits of Christ*^a, for whatever concerns the good either of body or soul. That I repent me truly of all my *sins*, which were the cause of my *Saviour's sufferings*^b. That I obey His *Doctrine*, and follow His *Example*, as the *way to Heaven*^c. That I *seek those things which are above, where Christ sitteth on the right hand of God*; and by *perseverance* in all *good works*, wait for the coming of my Lord to Judgment^d.

Quest.

What does the *third* general part of your Creed concern ?

Answ.

God the Holy Ghost, and His *sanctification*^e of me and of all God's people, by His Gifts and Graces^f, to the sacred service of God, and of our Saviour *Jesus Christ*.

^x Matt. xxv. 31, &c.; 1 Thes. iv. 16, 17; 2 Tim. iv. 1; Rev. i. 7.

^y Psalm lxii. 12; Matt. xvi. 27; Rom. ii. 6; Rev. ii. 2. 22.

^z Psalm ii. 12; xxxiv. 8; xlv. 6.

^a Rom. viii. 32.

^b Acts ii. 38; iii. 19; Matt. iv. 17; Tit. ii. 14; 1 Cor. xv. 3.

^c Matt. xi. 29; John xv. 10; 1 Pet. ii. 21.

^d Col. iii. 2; Luke xxi. 34, &c. Tit. ii. 11—13; Matt. xxiv. 42, &c.

^e Rom. xv. 16; 2 Thes. ii. 13.

^f 1 Cor. xii. 4. 7, &c.; Gal. v. 22, &c.

Quest.

In whom is this work of *sanctification* wrought?

Ans.

In all the faithful and elect people of God^g, called the *Holy Catholic Church*^h: *Holy*ⁱ, because sanctified by the Holy Ghost; and *Catholic*^k, that is, universal, diffused and spread over the face of the whole earth.

Quest.

How is this sanctification wrought by the Holy Ghost upon the *Church* or people of *Christ*?

Ans.

It is begun in this life by the *communion of Saints* and *remission of sins*; and it shall be perfected hereafter, at the *Resurrection of the body*, in *Life everlasting*.

Quest.

What do you mean by the *Communion of Saints*?

Ans.

I do profess to believe, that all true members of *Christ's Holy Catholic Church*, by the secret impressions of the *Holy Ghost*, have both *union* and *communion* with *Christ*^l, Who is our *Head*, by *Faith*, and also one with another, the *members of Christ*, by *Charity*^m.

^g 1 Tim. iii. 15.

^h Heb. ii. 12.

ⁱ Ephes. v. 27.

^k Matt. xxviii. ult.

^l John xvii. 21; Ephes. iv. 13.

^m Phil. i. 27; ii. 4; Rom. xvi. 16, 17; 1 John i. 3; 1 Pet. i. 22.

Quest.

What do you mean by *remission of sins*?

Answ.

I do believe that there is both for me, and for all other good Christians, pardon and forgiveness of all our sins to be obtained by the *mercies* of God, through the *merits* of Christ our Saviour: we sincerely performing the conditions of a lively *Faith* and true *Repentance* thereunto requiredⁿ.

Quest.

What do you mean by the *Resurrection of the Body*?

Answ.

I do believe that this *body* of mine, and the *bodies* of all men, though they be dissolved by death into dust and ashes, yet shall be again *raised* out of the dust of death and rejoined to our immortal *souls*, that so we may receive according to our deeds done in the *body*, whether they be *good* or whether they be *evil* °.

Quest.

What do you mean by *Life everlasting*?

Answ.

I do believe that when we shall be raised up at the last day, we shall never *die* any more, but *live* for ever^p, either in *endless joys*, if we have done well; or in *endless torments*, if our deeds have been evil^q.

ⁿ Acts ii. 38; xiii. 38; John xx. 23; Mark xvi. 16; John iii. 16; 2 Cor. v. 21; 1 John i. 7, &c.

^o 1 Cor. xv. 29, &c.

John v. 29, &c.; vi. 39; xi. 24, 25; Matt. xxv. 1. 14, &c.

^p 1 Thes. iv. 17; Rev. xxi. 4. ^q John v. 29; Matt. xxv. 46.

Quest.

What use are you to make of this part of your Creed ?

Answ.

That I do not *grieve God's holy Spirit*^r by my sins, nor hinder his work of *Sanctification*^s upon my soul, by resisting his *good motions* and incitements to holiness of life. That I continue a faithful and true *member* of *Christ's* mystical body, the *Church*, both by a true and lively *faith* in *Christ*, and an universal unfeigned *charity* towards all *Christians*^t. That I trust not in my own *righteousness*, but rely on the *merits* of *Christ* only for the pardon of my sins, truly *repenting* of all my misdoings, and for ever abjuring and forsaking the same; denying *ungodliness* and *worldly lusts*, and *living soberly, righteously, and godly in this present world*^u, as looking for the *Resurrection* of the dead, and the *life* of the world to come^x.

Quest.

Why do you conclude with *Amen* ?

Answ.

I do hereby acknowledge and ratify with my steadfast belief the undoubted *truth* and *certainty* of this *Creed* in general, and of every *Article* thereof in particular, secretly wishing and humbly praying, that through the steadfastness of this *faith* I may evermore be defended from all

^r Eph. iv. 30.

^s Heb. x. 24, 25; Gal. v. 6; 1 Cor. xlii. 13; 1 John iii. 23; Col. iii. 14, 15.

^t Tit. ii. 11, &c.;

^u 1 Thes. v. 19.

^x Phil. iii. 20.

adversity, and be preserved in the way of eternal salvation, even from God the *Father*, through God the *Son*, and by God the *Holy Ghost*; to *Whom be glory for ever.* Amen.

I Believe ; Lord, help my unbelief : and evermore preserve Thy servant in the unity of the true Faith. Grant me with the heart to believe unto righteousness of life, that I may in the end obtain the end of my faith, which is the salvation of my soul, through Jesus Christ our Lord. Amen.





CHAP. II.

OF THE COMMANDMENTS.

Quest.

WHAT is the *third* part of your vow in *Baptism*?

Answ.

To keep God's holy will and Commandments, and to walk in the same all the days of my life^a. And it is but just and reasonable that I should do what God hath commanded me in this life, if I will obtain what He hath promised me in the life to come^b: If thou wilt enter into life keep the Commandments^c.

Quest.

What are these *Commandments* God hath *enjoined*, and you have *promised* to observe and keep?

Answ.

The same which God spake in the *xx. Chapter* of *Exodus*, saying, *I am the Lord thy God, Which brought thee out of the Land of Egypt, out of the house of bondage: which is the Preface, shewing God's right to command, and our obligation to obey^d.*

^a Luke i. 75.

^c Matt. xix. 17.

^b Luke x. 25, 26; Rev. xxii. 14.

^d Levit. xviii. 4; Psalm cv. 45; Deut. xxvii. 9, 10; 1 John ii. 4, 5.

Quest.

Are the *Commandments* of God under the Gospel *the same* they were under the Law?

Answ.

They are the same for *substance*, for God is the same God for ever, and changeth not: they differ only in *ceremonies* and the *manner* of dispensation^e.

Quest.

In what *particular* respects do they differ?

Answ.

Under the *Law* the commands of God were more clogged with *ceremonies*^f, more *dark* and *obscure*^g, and not so fully understood as to the spiritual sense and meaning of them. But as *Christ* under the *Gospel* hath delivered them,

1. They are freed from the burden of manifold *ceremonial rites*, which were *figurative* and *typical*^h.

2. They are more *clear*, perspicuous and intelligible; and this not so much in the *letter*, as in the *spirit* and life of the Law, as it reacheth to the very *heart*, and the thoughts and desires thereofⁱ.

3. The promises under the *Gospel* to those that shall be obedient to God's commands are *greater* and more full, or at least more *clear*, than under the *Law*^k.

^e Matt. v. 17—19; Luke xvi. 17; James ii. 8.

^f Col. ii. 16, 17. ^g Exod. xxxiv. 33; 2 Cor. iii. 13—16.

^h Matt. xi. 29; xxiii. 4; Acts xv. 10; Heb. ix. 10.

ⁱ Matt. v. 21, 22, 27, 28; John vi. 63; Rom. vii. 6; Heb. iv. 12.

^k 2 Cor. i. 2; vi. 18; vii. 1; Heb. xi. 40; viii. 6; 1 Tim. iv. 8; Heb. iv. 8, 9.

4. More grace is communicated to us *Christians* under the *Gospel* for the observation of God's commands, than was given to the *Jews* under the *Law*¹.

Quest.

How many Commandments are there ?

Answ.

The words God Himself delivered on Mount *Sinai*, consist of *Ten Commandments*: and the text saith, *He added no more*; because all that is through the whole word of God enjoined besides may in some respect or other be reduced to one of these *ten words* of command^m.

Quest.

What general Rules are to be observed to understand the full meaning of each Commandment ?

Answ.

Two most especially. 1. That where any duty is *commanded*, the contrary thereunto is *forbidden*; and where any sin is *forbidden*, the contrary duty is *commanded*. 2. That in all *duties commanded*, and *sins forbidden*, the *means* conducing thereunto are commanded and forbidden also.

Quest.

What is the first of these ten Commandments ?

Answ.

Thou shalt have none other Gods before Me.

Quest.

What is herein commanded, and what forbidden you ?

¹ Jer. xxxi. 31; Heb. viii. 8; Joel ii. 28; Acts ii.; John i. 16, 17. James iv. 6. ^m Deut. v. 22; Matt. xxii. 40; Rom. xiii. 9, 10.

Answ.

1. I am herein commanded to *acknowledge*ⁿ the God of *Israel* for the *only true God*, and accordingly to *serve*^o and worship Him as God; *viz.*, to *believe* in Him, to put my whole *trust* in Him, to *fear* Him, and to *love* Him above all^p: and to express my inward *faith*, *hope*, and *love* towards Him, by the reverent performance of all *external acts* of Divine Worship commanded by Him^q, and most especially by my daily *prayers* unto Him, and *praises* of Him^r.

2. I am forbidden to acknowledge any other *god* besides Him, or to pay any such Divine worship to any other^s; nor am I to prefer the love and service of any creature before the love and service of my *Creator*, Who is God blessed for ever^t.

Quest.

What is the second Commandment?

Answ.

Thou shalt not make to thyself any graven Image, nor the likeness of any thing that is in the Heavens above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate Me, and

ⁿ Prov. iii. 6.

^o 1 Chron. xxviii. 9.

^p Deut. vi. 13, 14; x. 12. 20.

^q Matt. iv. 10; Deut. vi. 4, 5; John xiv. 15.

^r Rom. x. 13; Psalm xxxii. 6; 1. ult.

^s Deut. vi. 14; Matt. vi. 24.

^t Rom. i. 25; Rev. xlii. 9.

show mercy unto thousands in them that love Me
and keep My Commandments.

Quest.

What is herein commanded, and what forbidden
you ?

Answ.

1. I am herein commanded to worship this
only true God after a *holy* and *true manner*, that
is, after such a manner as Himself hath prescribed
in His *holy Word*^a: and that I do it not only
internally, in spirit and in truth, but also *exter-*
nally, with all lowly, humble, and reverent
prostration of body before Him^x.

2. I am forbidden to worship the *true God*
after a *false manner*, not to worship Him by an
Idol, nor by an *Image*, neither yet according
to the fond *imaginings* of mine own heart^y: and
that as I must avoid *Idolâtry* and all false wor-
ship, on the one hand ; so I must also take heed
of *sacrilege*, which is to rob God of the mainte-
nance of His true worship, on the other side^z.

And the reason of this Law is given, because
God is so *jealous*^a of His *worship* and *glory*^b, lest
we should give it unto any other, or to ourselves,
that He will severely punish all such as deprave
His worship, even to the *third* and *fourth genera-*
tion^c accounting of them as His *enemies* ; but He

^a Exod. xxxiv. 11 ; Deut. iv. 2 ; xii. 32 ; Matt. xxviii. 20.

^x Psalm xcvi. 6 ; cxxxii. 7 ; Rom. xii. 1 ; 1 Cor. vi. 20.

^y Levit. xix. 4 ; xxvi. 1 ; 1 Cor. x. 14 ; Ezek. xiv. 4 ;
2 Cor. x. 5.

^z Deut. iv. 24 ; v. 9 ; vi. 15 ; 2 Cor. xi. 2.

^a Isa. xlii. 8 ; xlviii. 11.

^b Rom. ii. 22.
^c Exod. xxxiv. 7.

will mercifully reward them that obey and serve Him according to His will, as being His *friends* and promoters of His interest^d.

Quest.

What is the third Commandment ?

Ans.

Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh His Name in vain.

Quest.

What is herein commanded, and forbidden you ?

Ans.

1. I am herein commanded to propose to myself the *honour* of God's holy *Name*, in all my actions both *divine* and *moral*^e: and to have a separate and distinct respect for all such *things* and *persons* as have the *Name of God* called upon them, or more immediately relate to His service^f.

2. I am herein forbidden all rash, unadvised, wilful profanations of God's ever-blessed Name, by *oaths*, *perjuries*, *execrations*, *cursings* of the creatures, of my neighbours or of myself^g: not to use the Name of God slightly, idly, foolishly, and vainly, much less to cover any deceits, falsehoods, or what is in any respect unlawful or sinful^h; not unadvisedly or irreverently to intermeddle with

^d Deut. v. 10; Dan. ix. 4; John xv. 14, 15.

^e 1 Cor. x. 32; Psalm xciii. 5.

^f Ezek. xxii. 8; Psalm cv. 15; Luke x. 16; Ezek. xlv. 13.

^g Levit. xviii. 21; xix. 12; xxi. 6; xxii. 2; Matt. xxiii. 16; Hos. x. 4; Levit. xxiv. 14; James iii. 9.

^h 2 Tim. ii. 19; Psalm v. 7; Heb. xii. 28.

God's holy *Word*, *Sacraments*, or any parts of His holy worship ; neither yet to slight, undervalue, or despise either *things* or *persons* wherein and whereby God is *honoured*, and whereupon His holy *Name* is called¹.

And the reason is given because God will never excuse such irreligious profanations of His Majesty, but will assuredly punish all offenders in this kind^k.

Quest.

What is the fourth Commandment ?

Answ.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour and do all that thou hast to do : but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates : for in six days the Lord made Heaven and earth, the sea and all that in them is, and rested the seventh day ; wherefore the Lord blessed the seventh day and hallowed it.

Quest.

What is herein commanded, and what forbidden ?

Answ.

1. I am commanded in *general*, to dedicate every day of my life a *spiritual Sabbath* unto God, that is, a rest from sin and vacancy to His

¹ Prov. xlii. 13 ; 1 Cor. xi. 22, &c.

^k Zech. v. 3, 4 ; Deut. xxviii. 58, 59 ; Heb. xii. 28, 29.

service¹: and in *particular*, that I devote every *seventh day*, or *one day in seven*, to the public and solemn worship of God with the rest of His Church and people^m.

2. I am forbidden on this day, either myself to do, or suffer any I have command over to do, any *servile work*, but what is of *necessity* or *charity*, that so I may the better attend the service of God, both public and privateⁿ.

And the reason is given because the Lord, after six days' labour in the work of the *creation*, rested on the *seventh*^o; called therefore the *Sabbath*^p, which signifies *rest*: the commemoration whereof we Christians observe on the *first day*^q of the week, which is *Sunday*, because our blessed Lord arose on that day from death to life, and perfected thereby the great work of our *Redemption*.

Quest.

What is the fifth Commandment?

Ans.

Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

Quest.

What is herein commanded and what forbidden?

¹ Col. ii. 16, 17; 1 Pet. ii. 5.

^m Heb. iv. 10; Exod. xxxi. 15; xxxv. 2; Luke xxiii. 56; Heb. x. 25.

ⁿ Exod. xxxi. 14; xxxiv. 21; Jer. xvii. 21, &c.; Deut. v. 14; Matt. xii. 10—13.

^o Gen. ii. 2, 3.

^p Exod. xxxi. 17; Heb. iv. 4.

^q Matt. xxviii. 1; John xx. 19; Rev. i. 10.

Answ.

1. I am commanded in *general* to give honour to whom honour is due^r, and to have respect to all my *superiors* whether in *age*^s, *quality*^t, or *condition*: more *particularly*, to reverence and obey my natural *Parents*, in all their just and lawful domestic commands^u; to obey *Kings*, and all that are in *authority*, paying them *tribute*, *custom*, and *honour*; to obey also all *civil Masters*, and all my *spiritual Governors*, *Pastors*, and *Teachers*, according to their several respective interests and authority over me^x.

2. I am herein forbidden all *disrespectfulness* to my superiors^y; all *disobedience* to the commands, and contempt of the persons of my *Parents*^z, and of all *higher powers*^a; all *murmurings* and *repinings* against such as are in *authority* over me, whether *Civil* or *Ecclesiastical*^b.

And this is *the first Commandment with promise*^c: for that all peace and security depends upon this, that every one do his duty in all his relations unto others^d.

Quest.

What is the sixth Commandment?

Answ.

Thou shalt do no murder.

Quest.

What is commanded and forbidden herein?

^r Rom. xiii. 7.

^s Levit. xix. 32.

^t Prov. xi. 29.

^u Prov. xxx. 17; Ephes. vi. 1; Col. iii. 20.

^z Tit. iiii. 1;

Prov. xxiv. 21; Matt. xxii. 17, &c.; 1 Pet. ii. 13—18; Heb.

xiii. 17.

^y Eccles. x. 20.

^a Prov. xxx. 17.

^b Rom. xiii. 2, 3.

^c 1 Pet. ii. 18.

^d Ephes. vi. 2.

^e 1 Tim. ii. 2.

Answ.

1. I am herein commanded to use all means for the preservation both of my *own life*, and the *lives* of *others* also^a: and to this end to live *peaceably* and *charitably*, and to love all men, even my very enemies^f.

2. I am forbidden not only to avoid all manner of *murder* and *bloodshed*, whether directly or indirectly^g; but also all *anger*, *wrath*, *hatred*, *variance*, *strife*, *contention*, *revenge*, and *reviling* of others, though I be provoked thereunto^h.

Quest.

What is the seventh Commandment?

Answ.

Thou shalt not commit Adultery.

Quest.

What is commanded, and what forbidden herein?

Answ.

1. I am herein commanded to be *chaste*, *sober*, and *temperate*, that both my *soul* and *body* may be preserved the pure, spotless, and immaculate *members of Christ*, and *temples* of the *Holy Ghost*ⁱ.

2. I am forbidden *adultery*, *fornication*, and all kind of *corporal uncleanness*, together with all kind of *unclean thoughts* and *desires*, *words* and *beha-*

^a Matt. xxii. 39; Ephes. v. 29; Gen. ix. 5.

^f Rom. xii. 18; Heb. xii. 14; Rom. xii. 14; xiii. 9, 10; 1 Pet. i. 22; 1 John iii. 11; iv. 7, 8; Matt. v. 43, 44; Luke vi. 32, &c.

^g Gen. ix. 6; Psalm lv. 23.

^h Col. iii. 8; Levit. xix. 17; Rom. xiii. 13; 1 Thes. v. 15; 1 Pet. iii. 1; Matt. v. 21, 22.

ⁱ 1 Cor. vi. 13, &c.; 1 Thes. iv. 3—5; v. 6. 8; 1 Pet. i. 13; iv. 7.

viour, and all provocations thereunto, *viz.*, all riot and *excess*, *surfeiting*, *gluttony* and *drunkenness*, all wanton and loose *company*, light *attire*, wandering *eyes*, and filthy *communication*^k.

Quest.

What is the eighth Commandment?

Answ.

Thou shalt not steal.

Quest.

What is commanded, and what forbidden you herein?

Answ.

1. I am commanded to be *just* and *upright* in all my dealings, that so no man may by me be deprived of what rightly belongs unto him^l; and to my power I am commanded to be *charitable*^m also, that the poor be not deprived of their proper livelihood and subsistence, which is my *superfluity*. And in case of any wrong done by me, I am hereby enjoined to make *restitution*ⁿ to the party wronged by me; or, if that cannot be done, to give it to the *poor*^o.

2. I am forbidden all *oppression*^p and *extortion*^q, *stealth*^r, *cozenage*^s, *circumvention*, denial of an *alms* to the poor^t: and in a word, all ways and means

^k Deut. v. 18; 1 Cor. x. 8; Gal. v. 19; Ephes. v. 5; Col. iii. 5; 2 Cor. vii. 1; Matt. v. 27, 28; Gal. v. 24; Rom. xiii. 13; Luke xxi. 34; 1 Cor. v. 9, 11; 1 Pet. iii. 2, 3; iv. 3; Job xxxi. 1; Isa. iii. 16, &c.; 2 Pet. ii. 14; Col. iii. 8; Ephes. v. 4.

^l Isa. lvi. 1; xxxiii. 15; Psal. xv. 2; Prov. iii. 3; Psal. lxxxii. 3; Eccles. iv. 1; xxxiv. 21, 22.

^m Matt. v. 42.

ⁿ Levit. vi. 4, 5; xxiv. 21; Rom. xiii. 7.

^o Luke xix. 8; Dan. iv. 27.

^p Levit. xxv. 14, 17.

^q Ezek. xxii. 12.

^r Levit. xix. 11, 13.

^s 1 Thes. iv. 6.

^t Luke vi. 30.

whereby either publicly or privately, by *force* or by *fraud*, I may acquire or detain from any what either by the rule of *Righteousness* or *Charity* belongs unto them^u.

Quest.

What is the ninth Commandment?

Answ.

Thou shalt not bear false witness against thy neighbour.

Quest.

What is herein commanded, and forbidden you?

Answ.

1. I am commanded in general, to give *testimony* to the *truth* upon all occasions: and particularly, to preserve and advance the *good name* and esteem of my *neighbour*, and to speak well of all men, as far as in *truth* and *modesty*, and without *flattery*, I may^x.

2. I am forbidden all *false* and *evil speaking*, *lying* and *slandering*, *railing* and *reviling*, rash *censuring* and *condemning* others: and to this end I am forbidden all *tale bearing*, and much *meddling* and *talking* of other men's lives and manners, wherein by some respective duty I am not concerned^y.

Quest.

What is the tenth Commandment?

^u Rom. xiii. 8; Tob. iv. 7—9.

^x Psalm xv. 2; Luke viii. 16; Ephes. iv. 25; Prov. xxii. 1; Eccles. vii. 1; Rom. xiii. 9, 10; James iii. 1, 10; Col. i. 6.

^y Levit. xix. 11, 16; Tit. iii. 2; James iv. 11; Rev. xxii. 15; Prov. x. 18; Psalm xv; 1 Pet. iii. 9, 10; Matt. vii. 1; Prov. xi. 13; xviii. 8; Eccles. xix. 6, 7, &c.; xxi. 25, 26; xx. 25; James i. 19.

Answ.

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is thy neighbour's.

Quest.

What is commanded, and what forbidden you herein?

Answ.

1. I am commanded to be *content* with my present state and condition, whatever it be; and in order hereunto, to be *diligent* and industrious in the duties of my calling, both for my own support, and the relief of others^a.

2. I am herein forbidden not only not to wrong my *neighbour* in *body*, *goods*, or *good name*, but not so much also as to *covet* or desire it: neither in relation to my profit, to covet my *neighbour's house*, *ox*, *ass*; neither in relation to my pleasure, to covet *his wife*, *maid*; neither yet in relation either to profit or pleasure, to covet *any thing that is his*^a.

Quest.

What dost thou chiefly learn by these Commandments?

Answ.

I learn two things to be chiefly and summarily enjoined and commanded me; namely, 1. ~~My~~ *My* duty towards God, 2. ~~My~~ *My* duty towards my

^a Phil. iv. 11; 1 Tim. vi. 6. 8; Heb. xiii. 5; Ephes. iv. 28; 2 Thes. iii. 8, &c.; Prov. x. 4; xiii. 4; xxi. 5.

^a Rom. vii. 7; 1 John ii. 16; Matt. xv. 19; James i. 15.

neighbour: which divide these *ten Commandments* into *two Tables*, the *former* consisting of the *four first*, and the *latter* of the *six last* Commandments^b.

Quest.

What are the particulars of your duty towards God, in the four first Commandments enjoined?

Answ.

The sum of all in *general* is, to love the Lord my God with all my heart, and with all my soul, with all my mind, and with all my strength^c. More particularly.

1. COMMAND.

To believe in Him, to fear Him, to put my whole trust in Him, to call upon Him by fervent and frequent prayers, to give Him thanks for His mercies, and daily to praise and magnify His Name.

2. COMMAND.

To worship Him, and that not only with all inward devotion of soul, but also with all outward reverence and low prostration of body.

3. COMMAND.

To honour His holy Name and His Word, and whatever hath His holy Name and mark, imprinted thereon.

4. COMMAND.

To serve Him truly all the days of my life: and also punctually to observe those days that are consecrate to His public and solemn worship.

^b Matt. xxii. 37—40; Exod. xxxi. 18; xxxii. 15, 16.

^c Deut. xxx. 16, 20; Matt. xxii. 37; Luke x. 27.

Quest.

What are the particulars of your duty towards your neighbour, in the six last Commandments enjoined?

Answ.

The sum of all in *general* is, to love my neighbour as myself^d, and to express this love by doing unto all men as I would they should do unto me^e. More *particularly*.

5. COMMAND.

To love, honour and succour my father and mother, to honour and obey the King and his Ministers of justice: to submit myself to all my Governors, Teachers, Spiritual Pastors and Masters, to order myself lowly and reverently to all my betters, and *affably, courteously, and kindly* to all persons whatsoever.

6. COMMAND.

To hurt nobody by word nor deed: to bear no malice nor hatred in my heart.

7. COMMAND.

To keep my body in temperance, soberness, and chastity.

8. COMMAND.

To be true and just in all my dealings, and to keep my hands from picking and stealing.

9. COMMAND.

To avoid all evil-speaking, lying and slandering.

10. COMMAND.

Not to covet or desire other men's goods, but to learn and labour truly to get my own living, and

^d Rom. xiii. 9.^e Matt. 7, 12.

to do my duty in that state of life whereunto it shall please God to call me.

Lord, have mercy upon me, and write all these Thy Laws in my heart, I beseech Thee ; and give me Thy grace enabling me to express my obedience hereunto in all the actions of my life, through Jesus Christ our Lord. Amen.





CHAP. III.

OF THE LORD'S PRAYER.

Quest.

Dost thou think that thou art able to do all these things of thyself, to walk in the Commandments of God, and to serve Him ?

Answ.

I do most humbly confess that without God's special grace I cannot observe to do the least of God's Commandments; and I *must therefore* learn at all times to call upon God by diligent prayer for the assistance of His divine grace^a.

Quest.

After what manner are you to pray unto God ?

Answ.

After the same manner that *Christ* in His holy Gospel hath taught me, saying, *Our Father, Which art in Heaven, &c.*

Quest.

Of how many parts doth this prayer consist ?

Answ.

Of three parts : 1. the *Preface*, 2. the *Petitions*, 3. *Doxology*, or Conclusion.

^a Isa. xxvi. 12; John xv. 5; Phil. ii. 13; iv. 13; Psalm cv. 4; Matt. vii. 7, 11; Luke xi. 9—12.

Quest.

Rehearse the parts distinctly.

Answ.

1. The *Preface* in these words, *Our Father, Which art in Heaven.*

2. The *Petitions* are six in number. The three first concern the glory and service of *God: viz.* 1. *Hallowed be Thy Name.* 2. *Thy Kingdom come.* 3. *Thy will be done in earth as it is in Heaven.* The three last concern *our own* wants and engagements: *viz.* 4. *Give us this day our daily bread.* 5. *Forgive us our trespasses as we forgive them that trespass against us.* 6. *Lead us not into temptation, but deliver us from evil.*

3. The *Doxology* or Conclusion in these words, *For Thine is the Kingdom, the power and the glory, for ever and ever. Amen.*

Quest.

What do you desire of God in this Prayer?

Answ.

PREFACE.

I desire my Lord God, our heavenly Father, Who is the Giver of all goodness, and gives willingly, because a *Father*, and plentifully, because in *Heaven*, that He would be pleased to send His grace unto me and unto all people.

1 PETIT.

1. That we may worship Him as we ought to do: that His ever-blessed Name may be sanctified by me and by all men upon whom His holy Name is called.

2 PETIT.

2. That we may serve ~~He~~ Him as becomes the faithful *subjects* of His Kingdom, submitting unto and walking after His most *holy Laws*.

3 PETIT.

3. That we may obey, and do His will both *readily, sincerely, and constantly* here upon earth, as it is done by the blessed *Angels and Saints* in Heaven.

4 PETIT.

And I do farther pray unto ~~He~~ Him, that as our necessities are renewed every day, so He would be pleased to send us day by day all things that be needful both for our souls and bodies.

5 PETIT.

That ~~He~~ He would be merciful unto us, and forgive us our sins through *Jesus Christ*; resolving for His sake, and according to His command, to forgive all others in what they do or shall offend and trespass against me.

6 PETIT.

That ~~He~~ He would save and defend us from all dangers ghostly and bodily; preserving us from the evil of *sin* by His *grace*, and delivering us from the evil of *punishment* by His *mercy*: and more particularly, that He would deliver us from all the temptations of that grand enemy of our souls, the *devil*; that so we may be delivered from the wrath of God, and from *everlasting death*, and *damnation* hereafter.

CONCLUSION.

And this I trust ~~He~~ He will do of ~~His~~ His great mercy and goodness, being *infinite* in both, as He is in

glory, power, and dominion: His Kingdom is over all, His power is infinite, and His glory is above the heavens, and this from everlasting to everlasting. And it is the hearty desire of my soul that it should be so: And therefore I say, Amen, that is, So be it.

Quest.

Must you always make use of this form when you pray unto God?

Answ.

This is always to be annexed to my prayers; either before or after: for it is both the *pattern* according to which I am to pray^b, Matt. vi. 9, and the *form* also I am to use when I pray; commanded^c Luke xi. 2.

O holy Jesu, Who hast taught me to pray unto God aright, give me the heart with all religious carefulness and devotion of soul to observe Thy directions and commands herein, and daily to pour forth my soul unto God in that divine and heavenly-inspired prayer which Thou hast taught me. And let my prayer be ever acceptable unto God through Thy blessed mediation and intercession for me, Who art my only Advocate and Mediator, Blessed for ever. Amen.

^b Matt. vi. 9, &c.

^c Luke xi. 2.



HOUSE OF COMMONS PARLIAMENT

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CHAP. IV.

OF THE SACRAMENTS.

Quest.

WHAT other means hath God ordained for the conveyance of His graces into our hearts ?

Answ.

The use of *Sacraments*.

Quest.

How many *Sacraments* hath Christ ordained in His Church ?

Answ.

Two only as generally necessary to salvation : there are other external representations of God's mercies, and rites of conveying the same^a, but there are only two commanded as absolutely necessary to salvation : that is to say, 1. *Baptism*^b, 2. and the *Supper of the Lord*^c. By *Baptism* we are admitted members of *Christ's Church*^d; by the *Lord's Supper* we are confirmed, and grow up to be *perfect men in Christ*^e: therefore *children* are admitted to the Sacrament of *Baptism*, but not to the *Lord's Supper* till they be grown up to ripeness of years.

^a Exod. xxxi. 13, 15; Ephes. v. 31, 32; Acts xiii. 3.

^b Matt. xxviii. 19.

^c Matt. xxvi. 26—28.

^d Rom. vi. 3; Gal. iii. 27.

^e Col. ii. 7; John vi. 53—56.

Quest.

What meanest thou by this word Sacrament?

Answ.

I mean an outward and visible sign of an inward and spiritual grace, given and ordained by Christ Himself, as a means whereby we may receive the same, and a pledge to assure us thereof. Or thus,

Because the graces and mercies of God in Christ are inward and invisible, therefore Christ, complying with the weakness of our souls, which understand not but by bodily organs, hath ordained in his Church certain Rites called *Sacraments*, which are not only visible and apparent *signs* of his invisible and *hidden* Graces, but also the *means* whereby we are made partakers of his Graces, and *pledges* to assure us of them^f.

Quest.

How many parts be there in a Sacrament?

Answ.

Two: 1. The outward visible sign, or thing *signifying*; 2. the inward invisible Grace, or thing *signified*.

Quest.

What is the outward visible sign or form in Baptism?

Answ.

That which we see with our eyes in Baptism is **Waters**, wherein the person baptized is dipped or sprinkled with it: And the form of words to be used when the person is to wash, is, **In the name**

^f 1 Pet. iii. 21; 1 Cor. xi. 26.

^s Acts x. 47.

of the Father, of the Son, and of the Holy Ghost^h.

Quest.

What is the inward or spiritual Grace thereby represented ?

Ans.

The washing of the soul from sin, and sanctification to the sacred service of God : which is called in Holy Scripture, *A death unto sin, and a new birth unto righteousness*, for being by nature born in sin, and the children of wrath, we are hereby made the children of graceⁱ.

Quest.

What is required of persons to be baptized ?

Ans.

Two things : 1. *Repentance^k*, whereby they forsake sin, and consequently the service of the world, the flesh, and the Devil, tempting unto sin. 2. *Faith^l*, whereby they steadfastly believe the promises of God made to them in that Sacrament.

Quest.

Why then are children baptized, when by reason of their tender age they can neither believe nor repent ?

Ans.

They have *Faith* and *Repentance* in the possibility^m, though not in the actual exercise thereof ; in the seed, though not in the fruit : and they do perform these duties, though not by themselves ;

^h Matt. xxviii. 19.

ⁱ Col. ii. 11, 12 ; 1 Cor. vi. 11 ; Ephes. v. 26 ; Acts xxii. 16 ; Rom. vi. 4 ; Phil. iii. 10 ; 1 John iii. 14 ; John iii. 5 ; Ps. li. 5 ; Ephes. ii. 5 ; John i. 12.

^k Acts ii. 38.

^l Acts viii. 35—37.

^m Mark x. 14.

yet by their Sureties, who promise and bow both Faith and Repentance in their names, which when they come to age, themselves are bound to perform; otherwise they forfeit the benefits of their baptismⁿ.

Quest.

Why was the Sacrament of the Lord's Supper ordained?

Answ.

For two reasons chiefly: 1. For a *Sign*, 2. for a *Seal*. 1. For a Sign^o: to signify and represent unto us the sacrifice of Christ's death for the sins of the world, whereof we ought to have the continual remembrance. 2. For a Seal^p to convey, or pledge to assure us of the great benefits we receive by the death of Christ.

Quest.

Since in every Sacrament you say there are two parts, the outward sign and the inward grace: what is the outward part, or sign of the Lord's Supper?

Answ.

The outward elements in this Sacrament are Bread and Wine, which the Lord hath commanded to be administered and received^a; saying, *Take, eat, drink ye all of this, do this in remembrance of Me^r.*

Quest.

What is the inward part, or thing signified by the Sacramental Bread and Wine?

Answ.

The Body of Christ broken upon the Cross, by

ⁿ 2 Pet. ii. 20.

^a 1 Cor. xi. 23.

^o Luke xxii. 19.

^p Luke xxii. 19.

^r John vi. 54—56.

the *Bread*^a; and his *Blood* poured out, by the *Wine*: and as the Bread and Wine are truly taken and received corporally; so verily and indeed is the *Body* and *Blood* of Christ taken and received spiritually of every true faithful soul in the Lord's Supper, if rightly administered^t.

Quest.

What are the benefits whereof we are made partakers by the right receiving of the Lord's Supper?

Answ.

Our souls are thereby strengthened with divine grace, and refreshed with the sense of God's mercy by the virtue of Christ's *Body* and *Blood* spiritually received, even as our bodies are strengthened and refreshed in the use of common and material bread and wine^u.

Quest.

What is required of them that come to the Lord's Supper, that they may be made partakers of the benefits thereof?

Answ.

To examine themselves^x. 1. Whether they repent them truly of their former sins, steadfastly purposing to lead a new life^y. 2. Whether they have a lively faith in the mercies of God through Christ^z: now the *life of faith* is obedience or good works^a: for *faith without works is dead*. 3. That

^a John vi. 51.

^t John vi. 56, 63; 1 Cor. x. 16.

^u Matt. xi. 28; Rom. viii. 32; Phil. iv. 13; Eph. i. 7, 8; 1 Pet. ii. 8; Eph. v. 30; John vi. 55, 56; Ps. civ. 15.

^x 1 Cor. xi. 28.

^y 2 Cor. vi. 14; Ps. xxiv. 4; xxvi. 6;

2 Cor. vii. 1.

^z Heb. vi. 4—6; John iii. 15, 16; vi. 69; vii. 38.

^a James ii. 14, 17, 20, 24, 26.

they have a thankful and devout remembrance of Christ's death^b. 4. That they be in charity with all men : which charity is exercised in *giving* and *forgiving*^c. 1. *Giving* unto others what their necessities require, and our abilities afford^d. 2. *Forgiving* others in what they have any way provoked or injured us^e.

O Holy Jesus, who hast vouchsafed not only to redeem me unto God in Thy blood, but also to ordain Sacraments whereby I may not only be ingrafted into Thee, but also nourished by Thy most precious Body and Blood ; O fill my heart with true thankfulness unto Thee for such unspeakable mercies : and grant that in the wise and pious use thereof I may grow up into Thee in all grace and godliness, to the hopes of a full and immediate enjoyment of Thee face to face in glory, Blessed Jesus, Saviour and Redeemer. Amen.

^b 1 Cor. xi. 24, 25. • 2 Pet. i. 7 ; Ps. cxii. 5, 9 ; Matt. v. 23, 24.

^d 1 Tim. vi. 18 ; Heb. xiii. 16.

• Matt. vi. 14, 15 ; Eph. iv. 32 ; Col. iii. 13.





OBJECTIONS

AGAINST THE CATECHISM

ANSWERED.

PREFACE.

THERE is an old saying, *Where God hath His Church, the Devil hath his Chapel*: where God by the ministry of His Church doth plant His holy and true religion, there the devil endeavours by the ministry of heretics and schismatics to introduce false and opposite notions and ways in doctrine and worship: insomuch that there is no one article of the Christian faith, but hath in some ages of the Church been undermined by heretical positions.

We must not therefore think it strange though the whole frame of religion so happily established in this Church, be in all the parts thereof depraved by factious and malicious spirits: and that partly to set up themselves, in the advance of their own private gifts and endowments: and partly to palliate their defection from the Church, and their sinful practices in fomenting the disobedience of others.

Amongst the rest, this Catechism of the Church hath not escaped the traducing tongues and pens of such malignants, who have filled the ears and poisoned the hearts of many with secret suggestions, as if this first milk of our holy mother's breasts were neither sincere nor nourishing, but both weak, defective and sottish, as also impure and tainted: whereas the defects and faults imputed are not in the nourishment, but in the palate; not in the particulars objected, but in the misapprehensions or disaffections of the objectors.

OBJECT. 1.

And first, it is objected against this Catechism in general, *That it is defective and wanting in the explication of many necessary points of Faith, Justification, Sanctification, &c. Election and Reprobation.*

ANSWER.

Those doctrines the neglect whereof is objected, are not altogether omitted, but are briefly (according to the nature of a Catechism) expressed: and, to speak truly, it is not the omission, but the plain, short and orthodox expression of them, that is the ground of the exception. And farther, where any thing is either more obscurely or more briefly expressed, it is the design of the foregoing Paraphrase more fully to explain it.

OBJECT. 2.

It is secondly objected against the two first questions in the Catechism, viz. *That they are trivial, light, and impertinent to ask.* What is your name? and, Who gave you that name? *Whereas the Catechist both commonly knows the*

name of the Catechumenos, and the persons that imposed it also.

ANSWER.

As to the first question, the name of the catechised person is demanded, to put him in mind of that holy Christian religion which, 1. together with his name he received: and, 2. under his name promised solemnly to maintain, and cleave unto; called therefore his *Christian name*. So that this first question is as pertinent and seasonable to make entrance into the principles of religion, as if it should be asked, *What religion do you profess?* wherewith other Catechisms begin, without any objection made against them.

As to the second question, the persons that *gave him this name* are demanded, to bring into his knowledge, when, by whose means, and after what manner he became professor of that Christian religion whereof his name is the badge and cognizance. Which is most agreeable to the practice of the primitive Church^a; for saith Tertullian, one of the most ancient Fathers of the Church, prescribing against heretics, *We admit none to be entitled to the Scriptures, except he can first shew us of whom and by whom, at what time and after what manner he was admitted into the ark of Christ's Church, and whether he steadfastly hold and maintain those general principles wherein all Christians do, and ever did agree,* (viz. the Creed, the Ten Commandments, the Lord's Prayer, and doctrine of the Sacraments, which make up the body of our Catechism,) *otherwise*

^a Ter. Præf. adv. Hæret.

we prescribe against them as strangers who have no right to the Communion of Christ's Church, nor title to his holy word.

OBJECT. 3.

Against that expression in answer to the second question, *an inheritor of the kingdom of Heaven*, it is objected, that the party baptized, though regenerate, is not thereby actually an inheritor, but an heir only, of the kingdom of Heaven.

ANSWER.

The baptized infant, being regenerate, is both actually an inheritor of the kingdom of Heaven, that is, a member of the kingdom of Grace in this life, as also an heir of the kingdom of Heaven, that is, of the kingdom of Glory in the life to come; so that the one word is equally as proper as the other.

OBJECT. 4.

The next and grand objection is against the *use and name* of Godfathers and Godmothers, viz.: *that the use is unwarrantable, and the name profane, as being a breach of the third Commandment.*

ANSWER.

For the use of Godfathers, &c. 1. It is enough to satisfy any modest, humble, good Christian, that such is the custom, and hath been constantly the practice of the universal Church, against which no obedient son of the Church can, without the guilt of schism, presume to dispute and argue, since Church-customs are of sufficient authority with St. Paul, 1 Cor. xi. 16.

Neither, 2. is this the custom of the Roman

Church only, (which is the cause of this and all other cavils against our Church,) nor is it only the custom of the Church of Christ under the Gospel, but also of the Church of God under the Law. For when any of the children of God's people were to be received into the covenant by Circumcision (whereunto Baptism now answereth) the infant was presented and held forth to be circumcised of the Priest, not by the father, but by some choice friend on purpose elected to that sacred office^b. Which is not only affirmed by such as deliver unto us the Hebrew customs, but the use of such Godfathers is also expressed Isa. 8. 2, 3, upon which text Junius himself^c observes the use of Godfathers to be derived to us Christians from the like custom amongst the Jews, the which is also intimated Luke i. from verse 57 to 60.

2. We must either deny children to be admitted into the covenant of grace by Baptism, (contrary to our Saviour's command^d, and to Apostolical tradition^e;) or else we must necessarily grant them the benefits of such Christian friends as shall bring them unto Baptism, and therein both answer and undertake in their stead, who, by reason of their tender years can neither answer nor engage for themselves. This even in civil affairs is allowed sufficient, that infants shall act by their proxies and guardians: and it is deemed just and reasonable, when any person cannot

^b Leo Modena, Godwin's Ant.

^c Jun. in Isa. viii. 2.

^d Matt. xxviii. 19; Mark x. 14.

^e Consuetudo matris Ecclesiae in baptizandis parvulis neque spernenda est, neque ullo modo superflua deputanda, nec omnino credenda nisi Apostolica esset traditio.—*Aug.* lib. de Gen. ad lit. lib. ix. c. 23, p. 204, tom. iii. oper. Antwerp. MDCC.

make payment of a debt which is for the present due, that the creditor be satisfied with sufficient bondsmen, who engage with him that he shall pay the debt at such a time when he shall be able: and undoubtedly God is not less merciful to insufficient debtors than hard-hearted men.

OBJECT. 5.

But it is here farther objected, that this duty more properly belongs to parents, to answer and engage for their children, than to strangers, who perhaps by reason of distance, or for want of opportunity, cannot perform this obligation.

ANSWER 1.

But, 1. Parents stand obliged already, both by the laws of God and nature, to teach their children those Christian duties whereunto they are bound in Baptism, and need not any new obligation hereunto upon the baptism of their children.

Neither, 2. is the engagement of the *parents only* sufficient to be taken in so weighty a matter; because,

1. It is from the parents that their children do derive that original pollution from which they are to be washed in the sacred waters of Baptism; in respect whereof parents in former times have not been admitted so much as to be present at the baptism of their children. And many persons yet living can remember this custom, that the father, when he came with his child and friends to the church, stood without at the church-door, whilst his child was carried into the church by his friends to be baptized.

2. The parents also may die before their

F.

children come to years of understanding that solemn promise made in their names.

3. Parents also may be ignorant or negligent in performing those duties they owe towards their children in this behalf: or,

4. They may be seduced into heresy or schism; whereof there was never more danger, and consequently never more need of sureties to be taken in this respect. Which discovers unto us the serpentine subtilty of that unclean spirit of error and division, and the pestilential practices of his instruments, heretics, and schismatics, who are now most busy in undermining this prudent way of the Church, when there is the greatest necessity of observing the same.

ANSWER 2.

3. These Godfathers cannot be looked on as strangers; as long as they are members of the same Church: and if they perform not the obligation, yet the Church itself takes care to supply this want by catechizing all that are baptized, and instructing them in the vow of Baptism, and so fitting them for Confirmation, in which they take the same vow in their own name, which in Baptism others took in their stead.

Lastly, by the means of this pious and prudent custom of Christ's Church a spiritual kindred among Christian neighbours is contracted, and charity, which is the life of Christianity, is maintained and increased.

ANSWER 3.

As for the name of Godfathers and Godmothers, in cannot be any vain, light or trivial use of the

most holy name of God: since this name is both used in matters of so high concernment, and the use thereof also is significant and proper, more proper than that of Witnesses or Sureties, if we consider either, 1. the office of these persons whom we rightly call Godfathers; which is, first, to offer up unto God the party baptized, and to devote him to his service. Secondly, to confess and profess unto God faith, repentance and obedience in their names. And thirdly, to become bound unto God for their performance hereof when they come to years.

Or, 2. if we consider the benefit they receive by Baptism, which is, therein to be made *the children of God*: in which respect chiefly their sureties are called Godfathers.

OBJECT. 6.

Whereas it is said in the Catechism, *I believe in God the Son, Who hath redeemed me and all mankind*: it is objected, *That this doctrine is erroneous, because Christ died only for his elect and chosen.*

ANSWER.

But rather this assertion of the objectors is erroneous, there being nothing more clear in holy Scriptures than this, that *Christ died for all men*^f; and this not only sufficiently for all, but intentionally for all, though not effectually for all; because the greater part of mankind through the wickedness of their own wills do frustrate his pious intention, either by not accepting his offers of grace and salvation, or not performing the

^f John iii. 16; Heb. ii. 9; 1 Tim. iv. 10; 1 John ii. 2.

conditions on which these offers are tendered: nor can any thing be more clearly and plainly expressed than is this doctrine in holy Scripture^s, that it is neither God's intention nor desire, *That any should perish, but that all should come to repentance*, 2 Pet. iii. 9, and that in order hereunto he sent His Son into the world, *that whosoever believeth in Him might not perish, but have everlasting life*, John iii. 15, 16, who is therefore termed *the Saviour of the world*, John iv. 42, and *the Saviour of all men*, 1 Tim. iv. 10, and *the true light, that lighteth every man coming into the world*, John i. 9. And the end of His coming is expressed to be, *that the world through Him might believe*, John i. 7, and *that the world through Him might be saved*, John iii. 17.

And that *the world* in these places might not be mistaken for *the world of the elect* only, the Apostle saith plainly, that Christ is *the Saviour of all men*, but *especially of them that believe*, 1 Tim. iv. 10. The Saviour of all men, sufficiently and intentionally: and of them that believe, sufficiently and effectually.

To the same purpose, but more undeniably yet, 1 John ii. 2, *He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world*: the Apostle foreseeing and confuting that opinion of *Christ dying for the elect only*, with a [*not only, but also* ;] the which also is flatly contradicted, Heb. ii. 9, *that He might taste death for every man*.

^s Ezek. xviii. 23, 32; xxxiii. 11; 2 Sam. xiv. 14; 2 Pet. iii. 9; Rom. ii. 4, 5.

Upon these and many more evident texts of Sacred Writ, we are taught by our Church rightly to *believe in God the Son, Who hast redeemed us and all mankind.*

OBJECT. 6.

In the setting down our duty towards God as the full meaning of the first table of the Law, there is nothing mentioned touching the observation of the Sabbath-day in the fourth Commandment enjoined.

ANSWER.

The spiritual meaning of this law is expressed, which is, *to serve God truly all the days of our life*; which is that true Christian Sabbath whereof the Jewish Sabbath was a type^h. And although the observation of the Lord's day, and other days devoted to the service of God, be a duty generally enjoined in the fourth Commandment; yet more especially it belongs to the fifth Commandment, as being a species of that honour and obedience which we owe to our spiritual mother the Church.

OBJECT. 7.

Whereas it is affirmed in the Catechism, *That children to be baptized do believe and repent by their sureties, who promise and vow in their names, &c.*, it is objected, *That no person can believe or repent by a proxy, neither can either children or elder persons be made partakers of the benefits of Baptism by the faith of others, but every one becomes accepted and beloved of God by his own, and not by another man's faith and repentance.*

^h Col. ii. 16, 17.

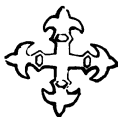
ANSWER.

It is no strange or new opinion this, that one person may be made partaker of the benefits of Christ by the faith of others: whereof the example of the Centurion's servant, who was healed by the virtue of his master's faith, Matt. viii. 10, 13, of the palsy-man healed by the faith of his friends, Matt. ix. 2, and of the daughter of the Canaanitish woman healed by the faith of her mother, Matt. xv. 28, are sufficient and evident testimoniesⁱ. We read also of Jairus's daughter raised from the dead by the faith of her parents, Luke viii. 50, and of Lazarus raised upon the faith of his sister Martha, John xi. 26, 27, &c. And being by Baptism spiritually raised up from the dead, it may very well be believed to be done by the virtue of the faith of others.

I shall conclude with the saying of an ancient Divine upon this subject^k: *It is but meet and fit that children, who are polluted with original sin by traduction from the loins of their carnal parents, should be regenerate and healed in Baptism by the faith of their spiritual parents, or Godfathers.*

ⁱ Rom. vi. 4 ; Col. ii. 12.

^k Certe dignum est ut qui peccato carnalium parentum polluuntur, fide spiritualium parentum salventur. *Haimo in Hom. in die Ascens.*





TO THE READER.

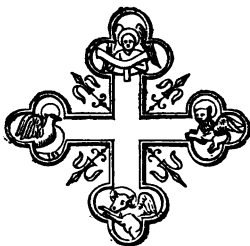
BEING desired in the Second Edition of the Catechism, to add thereunto a Morning and Evening Prayer, I have accordingly annexed several short Prayers for both seasons: conceiving such to be both more useful and more effectual than two longer Prayers only.

Because, 1. after this manner the Prayers of the Church are formed, whereunto all obedient sons of the Church ought to conform themselves.

2. It is more agreeable to the command of Christ, and to that all-perfect form of Prayer by him prescribed, Matt. vi. 9.

3. Because that devotion, which is the very life of Prayer, is sooner damped and deadened in the use of one long uninterrupted Prayer, than of many shorter Prayers: the ending of one Prayer and beginning of another adding new heat of zeal and devotion to the soul.

4. Because young persons, and servants, and all that be under authority and commands of superiors, may often want time and leisure for the use of a long Prayer, which may occasion the same either to be altogether neglected, or negligently and perfunctorily run over : whereas in such cases some of these shorter Prayers may be omitted, and the more necessary and pertinent ones only used.





PRAYERS

FOR MORNING AND EVENING, AND FOR THE KING.

MORNING PRAYERS.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

I.

BLESSED be the holy and undivided Trinity now and for evermore ; and thrice blessed be the great and glorious Majesty of Heaven, Who hath preserved me this night past, and brought me safe to the beginning of this day, adding day after day unto my life, and space for repentance unto my days. I laid me down and slept, and rose up again ; for thou, Lord, sustainedst me, and madest me dwell in safety. I awaked, and behold, and lo my sleep was sweet unto me : blessed be Thy holy Name therefore, and blessed be that infinite mercy of Thine whereby I live and move and have my being, and do enjoy all things necessary to maintain this my life and being, through Jesus Christ our Lord. *Amen.*

II.

I confess, O Lord, that I am less than the least of all Thy mercies ; that I am unworthy to lift up mine eyes to heaven, which is the throne

of Thy purity, or to tread upon the earth, which is the footstool of Thy Majesty: for I have sinned against Heaven and before Thee. Have Here confess the sins of the night past. mercy upon me, O God, after Thy great goodness, and according to the multitude of Thy mercies do away mine offences. Turn Thy face away from my sins, and blot out all my misdoings, for His sake whom Thou hast given a sacrifice for the sins of the world, Jesus Christ our Lord. *Amen.*

III.

And here, O Lord, I prostrate myself at the footstool of Thy Divine Majesty, I humble myself under Thy most mighty hand: I repent me exceedingly of all my daily backslidings from Thee; and do again renew that vow and promise made in my Baptism, forsaking the service of the world, the devil, and the flesh. I offer and present unto Thee and to Thy service myself, my soul and my body, my thoughts and desires, my words and actions, to be this day and every day guided and ordered by Thee; humbly beseeching Thee to look mercifully upon my infirmities, to turn away from me all those evils of punishment which I by my manifold evils of sin have righteously deserved: and remembering whereof I am made, how frail I am, and how prevalent are my ghostly enemies, I most humbly beseech Thee to strengthen me against all the crafts and assaults of the devil, the world and the flesh, that they never prevail against me, either to draw away my heart from Thee, or my actions from the rule of

Thy most holy laws ; but that I may, according to my promise and bounden duty, keep Thy holy will and commandments, and walk in the same all the days of my life, through Jesus Christ our Lord. *Amen.*

IV.

O holy Jesus, Son of righteousness, Who descendedst from the fountain of eternal purity and splendour, to enlighten us who sat in darkness and in the shadow of death, cause the bright beams of Thy sacred and saving light to shine into my darkened heart, dispel and dissipate thence all those clouds of ignorance, sinfulness and error, which too much infest and infect the same. Make me a child of the light and of the day ; not of the night and of darkness. Let the light of Thy truth direct me, and the light of Thy grace support me, in those sacred paths that lead to light and life everlasting, blessed Saviour and Redeemer Jesu. *Amen.*

V.

O Lord our heavenly Father, almighty and everlasting God, Who hast safely brought me to the beginning of this day, defend me in the same by Thy most mighty power, and grant that this day I fall into no sin, neither run into any kind of danger, but that all my doings may be ordered by Thy governance, to do always that which is righteous in Thy sight, through Jesus Christ our Lord. *Amen.*

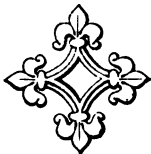
VI.

Preserve me, O Lord, this day from any evils of mine, and me from the evils of the day. Let not my days consume in vanity, nor my years in trouble: but let my condition be ever peaceful and contenting in myself, useful and beneficial to others, well-pleasing and acceptable unto Thee; that when my body shall lie down in the bed of darkness, my soul may pass into the regions of eternal light, through Jesus Christ our Lord. *Amen.*

VII.

Prevent me, O Lord, in all my doings with Thy most gracious favour, and further me with Thy continual help, that in all my works begun, continued, and ended in Thee, I may glorify Thy holy Name, and finally by Thy mercy may obtain everlasting life, through Jesus Christ our Lord. *Amen.*

In Whose most holy Name and words, I beseech Thee to hear me with all Thy faithful people, saying, Our Father which art in Heaven, &c.





PARTICULAR PRAYERS

TO BE ADDED ACCORDING TO

PARTICULAR RELATIONS AND CONDITIONS.

I.

OF CHILDREN FOR THEIR PARENTS.

ALMIGHTY God, the Father of our Lord Jesus Christ, Who hast commanded me to honour my father and mother, grant me alway to be herein obedient to Thy command, and in Thee and for Thee to be in all respects obedient and dutiful to my parents. And bless them, O Lord, I beseech Thee, with the blessings both of the right hand and of the left: preserve them in the unity of the true faith, and in all holy conversation agreeable thereunto; that they may find Thee propitious and merciful unto them, loving as a father, tender as a mother, in the bowels of Thine own dear Son Jesus Christ our Lord. *Amen.*

II.

OF SCHOLARS FOR THEIR SCHOOLMASTER OR TUTOR.

Almighty God, the Fountain of all wisdom, grant unto Thy servant whom Thou hast ordained my guide and teacher, a sound judgment and right understanding in all things; make him faithful and diligent in the discharge of his

PARTICULAR PRAYERS.

function, and so order all his instructions and directions, that I may be thereby enlightened with the knowledge of the truth, directed in the ways of Thy Laws and in the works of Thy Commandments here, unto the hopes of eternal glory hereafter, through Jesus Christ our Lord. *Amen.*

III.

OF SERVANTS, FOR OBEDIENCE AND SUCCESS IN THEIR MASTERS' BUSINESS.

O Lord our Governor, Who by Thy excellent wisdom hast disposed all things and all persons into several orders and degrees, some to command, and some to obey; grant me Thy servant grace to be humble, faithful, and obedient to such as have the rule and command over me, serving them not with eye-service, as pleasing man, but in singleness and sincerity of heart, as becometh the servant of Christ. And prosper Thou, O Lord, all the works of my hands, yea prosper Thou my handy work: and grant that neither through any ignorance, negligence or unfaithfulness of mine, my master may in any thing suffer loss or be damnified; but that all my undertakings may succeed to Thy glory, my master's benefit, and the peace and comfort of my own soul, through Jesus Christ our Lord. *Amen.*

IV.

OF A WIFE FOR HER HUSBAND.

O Eternal God, Creator and Preserver of all mankind, Who hast called me into the holy

state of matrimony, bless me therein I beseech Thee with the grace of a pure love, loyalty, obedience, and complacency to my husband, and bless him with health both of soul and body: make him truly to be, and constantly to continue, Thy servant; a faithful member of Thy Church, which is the Spouse of Thy Son; a comfort and support both to me his wife, and all his children, through Jesus Christ our Lord. *Amen.*

V.

OF A HUSBAND FOR HIS WIFE.

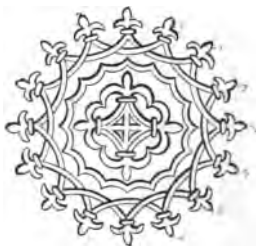
O Holy Jesus, Who hast espoused to Thyself a Church without spot or stain, bless Thy handmaid my wife, and endue her with the graces of meekness, chastity, innocence, obedience, and all such spiritual ornaments as may render her amiable in my sight; make her wise as Rebecca, loving as Rachel, holy as Esther, faithful and obedient as Sarah, and in all quietness, sobriety, and peace to be a follower of holy and godly matrons, that she may in the end inherit Thy everlasting Kingdom, through Jesus Christ our Lord. *Amen.*

VI.

FOR EVERY PERSON ENGAGED TO FRIENDS, AND
BENEFACTORS.

O Father of lights, from Whom cometh every good and perfect gift, I beseech Thee for all my friends and relations whom Thou hast made any way instrumental for my good and benefit, that it might please Thee to reward them seven-fold into their bosom, to cause the light of Thy

countenance to shine upon them : turn Thy face away from their sins and misdeeds, and forget not the good they have done either to me or to any others for my sake, but let it be remembered to their praise and everlasting joy, through Jesus Christ our Lord. *Amen.*





EVENING PRAYERS.

In the name of the Father, and of the Son, and of the Holy Ghost.

I.

BLESSING and honour, and glory and power, be unto Him that sitteth upon the Throne, and to the Lamb for evermore. Thou art worthy, O Lord, to receive glory, and honour, and power, for Thou hast created all things, and for Thy pleasure they are and were created. Blessed be Thy holy Name for my creation, redemption, illumination and sanctification, protection and preservation, maintenance and nourishment: more particularly, that Thou hast preserved me from all perils and dangers of the day past, wherein many thousands perhaps better than I am, have been cut off, and sent to bewail their sins in the bitter sorrows of a sad eternity. And it is of Thy great mercies that I also am not consumed, even because Thy compassions fail not. Blessed be Thy holy Name from this time forth, and for evermore. *Amen.*

II.

But I am unworthy, O Lord, to take Thy holy Name in my mouth, or that Thy praise should come within my polluted lips; for I am a man of defiled lips, of an uncircumcised heart, of unmortified affections, guilty of many irregular and

extravagant actions: and more
 Here confess the sins in particular of the day past. particularly I have sinned against Thee this day.—Enter

not into judgment with Thy servant, O Lord, for in Thy sight no flesh living is righteous. Blessed Lamb of God that takest away the sins of the world, take away mine also, who am a notorious offender. Blessed Lamb of God that takest away the sins of the world, have mercy upon me; speak peace to my poor soul, and say unto me, I am thy salvation: and grant that I may ever hereafter serve and please Thee in newness of life, living soberly, righteously, and godly in this present world, to the glory of Thy holy Name.
Amen.

III.

O God from Whom all holy desires, all good counsels, and all just works do proceed, give unto me Thy servant that peace which the world cannot give, and grant that both my heart may be always set to obey Thy Commandments, and also that by Thee I being defended from all my enemies, ghostly and bodily, may pass my time in rest and quietness, through the merits of Jesus Christ my Saviour. *Amen.*

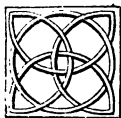
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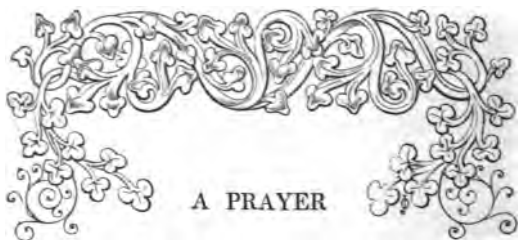
Lighten my darkness I beseech Thee, O Lord, and defend me from all perils and dangers of this night, for the love of Thy only Son our Saviour Jesus Christ. Amen.

V.

Preserve me this night from all inward infirmities, outward adversities or accidents, that may harm the body ; from all sinful thoughts, desires, words, actions, that may assault and defile the soul ; from all illusions of the night, that may abuse the fancy ; from all the spirits and powers of darkness ; from Thy wrath, and from everlasting death, good Lord, deliver me : and grant me this night such quiet, chaste, innocent sleep and repose, that I may rise on the morrow with a pure heart and a clean body to praise Thy blessed Name, and to serve Thee with all cheerfulness and gladness of soul all the days and nights of my life, through Jesus Christ our Lord. Amen.

Our Father which art in Heaven, hallowed be Thy Name, &c.





FOR ALL MEN AND ALL CHRISTIANS,

TO BE USED

EITHER MORNING OR EVENING, OR BOTH.

ALMIGHTY and everlasting God, Who by Thy holy Apostle hast taught us to make prayers and supplications and to give thanks for all men, I most humbly beseech Thee to have mercy upon all Jews, Turks, Infidels, and Heretics, calling them all home to the knowledge of Thy grace and faith in Thee : that we may be all one fold under Jesus Christ, the great Shepherd and Bishop of our souls.

That it may please Thee to inspire continually the Universal Church with the spirit of truth, unity, and concord ; and to grant that all we of these Churches and Kingdoms, and all others that do confess Thy holy Name, may agree in the truth of Thy holy Word, and live in unity and godly love.

That it may please Thee to root out from amongst us all heresies and errors, all schisms and factions, all bitter envyings and divisions, all uncharitableness and licentiousness of opinions and conversation ; to rebuke that unclean spirit of contradiction and contention, of pride, stubbornness and disobedience, and whatsoever is contrary to our holy profession, or a stain to the blessed Name of Christ which is called upon us.

That it may please Thee to save and defend all Christian Kings, Princes, and Governors, to support them against all their enemies, foreign and domestic, and make them all supporters and promoters of truth and peace in Christendom.

That it may please Thee more especially to bless and preserve our Gracious Sovereign Lord King William, and all the rest of the Royal Progeny.

That it may please Thee to stop the mouths of all false Prophets, and of all such as prophesy lies and vain things which profit not, and to plant in all Congregations such Pastors only as are orthodox, learned, and holy ; and for this end to support, direct, and prosper the Reverend Fathers of the Church, and to keep up the hedge of Ecclesiastical Discipline and holy Liturgy amongst us.

That it may please Thee to give unto all the people of these lands wise and understanding hearts, to distinguish betwixt light and darkness : give them submissive and obedient hearts and open ears to the true and faithful Ministers

of Thy Word ; but to shut their ears and harden their hearts against all seducers and deceivers.

That it may please Thee to comfort, succour, and relieve all them that be in any want, sickness, sorrow, pain, trouble, banishment, or imprisonment. O God make speed to save them ; O Lord, make haste to help them, and deliver them out of all their troubles.

That it may please Thee to have pity upon all weak and dying persons, and in great mercy receive the souls which Thou hast redeemed, returning unto Thee.

That it may please Thee to forgive all them that have offended, slandered, railed, and reviled, or any way wronged me in thought, word, or deed : and to those that I have any way injured or defrauded, give me grace to make satisfaction to the utmost of my knowledge and ability.

That it may please Thee to instruct the ignorant, to correct the refractory, to reduce the erroneous, to strengthen such as do stand, to comfort and help the weak-hearted, to raise up them that fall, and finally to beat down Satan under our feet.

That it may please Thee to save and defend all that are near and dear unto me, whether by friendship, good turns, consanguinity, or alliance ; all that remember me in their prayers, or desire my remembrance of them ; all the neighbours of this parish, and members of this family whereof Thou hast made me a part : knit all our hearts unto Thee, that we may fear Thy Name, and direct us all in the ways of Thy service and of

our own salvation, through Jesus Christ our Lord.
Amen.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in Heaven, hallowed, &c.

Let Thy grace, blessed Jesus, Thy love, O
Heavenly Father, Thy sweet and comfortable
fellowship, O Holy and Blessed Spirit, be with
us all evermore.



A PRAYER FOR THE KING.

God, the unspeakable Author of the world, Creator of men, Governor of empires, and Establisher of all kingdoms, who out of the loins of our father Abraham didst choose a King that became the Saviour of all Kings and nations of the earth, bless, we beseech Thee, Thy faithful servant, and our dread Sovereign Lord, King William, with the richest blessings of Thy grace. Establish him in the throne of his kingdom by Thy mighty aid and protection; visit him as Thou didst visit Moses in the bush, Joshua in the battle, Gideon in the field, and Samuel in the temple. Let the dew of Thine abundant mercies fall upon his head, and give him the blessing of David and Solomon. Be unto him an helmet of salvation against the face of his enemies, and a strong tower of defence in the time of adversity. Let his reign be prosperous, and his days many. Let peace, and love, and holiness, let justice, and truth, and all Christian virtues flourish in his time. Let his people serve him with honour and obedience; and let him so duly serve Thee here on earth, that he may hereafter everlastingly reign with Thee in Heaven, through Jesus Christ our Lord. AMEN.

THE END.

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